

Sakhangyi Tawya

Chanting

Compiled with help of
Pa Auk Tawya Chanting Book,
Myanmar Paritta,
Thānissaro Bhikkhu's translation,
and other sources.

Contains:

- *Tiratana* (Triple Gem)
- *Idappaccayatā* (Causality)
- *Paṭiccasamuppāda* (Dependent Origination)
- *Paṭṭhāna* (Conditional Relations)
- *Anekajāti Gāthā* (Dhp. 153-4) (The verses "For so many births ...")
- *Mettā* (Loving-Kindness)
- *Maṅgala Patthanā* (Blessing)
- *Patthanā* (Wishes)
- *Pattidāna* (Sharing of Merits)

Monday

- *Mettā Sutta* (Loving-Kindness Discourse)
- *Pabbajita-abhiṇha Sutta* (The Discourse on Reflections of those who Went Forth)

Tuesday

- *Maṅgala Sutta* (The Discourse on Blessings)

Wednesday

- *Ratana Sutta* (The Discourse on Jewels)

Thursday

- *Khandha Sutta* (The Discourse on Multitude)
- *Mora Sutta* (The Discourse about the Peacock)
- *Vaṭṭa Sutta* (The Discourse about the Quail)

Friday

- *Dhajagga Sutta* (The Discourse about the Banner)

Saturday

- *Āṭānāṭiya Sutta* (The Discourse from Āṭānāṭa City)

Sunday

- *Pubbaṇha Sutta* (The Discourse on Morning)

Before Meal

- *Paccavekkhaṇā* (Reflections)

Beginning

Tiratana	Triple Gem
Iti'pi so bhagavā, araham, sammāsambuddho, vijjācaraṇasampanno, sugato, lokavidū, anuttaro, purisadamma-sāratthi, satthā deva manussānaṃ, buddho, bhagavā 'ti.	Such, indeed, is the Exalted One - free from all defilements, fully Enlightened, perfect in knowledge and conduct, conqueror of His mental defilements, knower of worlds, incomparable leader of persons to be tamed, Teacher of gods and humans, Enlightened, and Exalted over the suffering of the world.
Svākkhāto bhagavatā dhammo, sandiṭṭhiko, akāliko, ehipassiko, opanayiko, paccattam veditabbo viññūhī'ti.	The Dhamma is well explained by the Buddha, possible to understand here and now, timeless (<i>always</i> true), open for everybody, builds on itself, and <i>attainable by the wise</i> by their own efforts.
Suppaṭipanno bhagavato sāvakasaṃgho, ujuppaṭipanno bhagavato sāvakasaṃgho, ñāyappaṭipanno bhagavato sāvakasaṃgho, sāmīcippaṭipanno bhagavato sāvakasaṃgho,	The Community of the Buddha's disciples follow the correct practice; the Community of the Buddha's disciples practice the direct way of Enlightenment; the Community of the Buddha's disciples practice in accordance with Dhamma; the Community of the Buddha's disciples practice appropriately.
yadidam cattāri purisayugāni, aṭṭhapurisa puggalā, esa bhagavato sāvaka saṃgho, āhuneyyo, pāhuneyyo, dakkhineyyo, añjalikaraṇīyo, anuttaraṃ puññakkhettaṃ lokassā'ti.	Members of the Saṅgha are worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, and they are unsurpassed recipients of merit in the world.

Idappaccayatā	Causality
Imasmiṃ sati idaṃ hoti, imassuppādā idaṃ uppajjati; imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati'ti.	When this is, that is. When this arises, that arises. When this is not, that is not. When this ceases, that ceases.

Paṭiccasamuppāda	Dependent Origination
Avijjāpaccayā saṅkhārā; saṅkhārapaccayā viññāṇaṃ; viññāṇapaccayā nāmarūpaṃ; nāma-rūpapaccayā salāyatanaṃ; salāyatanaṃpaccayā phasso; phassapaccayā vedanā; vedanāpaccayā taṇhā; taṇhāpaccayā upādānaṃ; upādānapaccayā bhavo; bhavapaccayā jāti; jātipaccayā jarāmaranaṃ; soka-parideva-dukkha-domanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.	With ignorance as a condition there are intentions. With intentions as a condition there is (new-birth) consciousness. With (new-birth) consciousness as a condition there is mind and body. With mind and body as a condition there are the six consciousnesses. With the six consciousnesses there is contact. With contact as a condition there is feeling. With feeling as a condition there is craving. With craving as a condition there is clinging. With clinging as a condition there is action. With action as a condition there is birth. With birth as a condition, then aging and death, sorrow, lamentation, pain, distress, and despair arise. Thus is the origination of this entire mass of suffering.
Avijjāyatveva asesavirāga nirodhā saṅkhāranirodho; saṅkhāranirodhā viññāṇanirodho; viññāṇanirodhā nāma-rūpanirodho; nāma-rūpanirodhā salāyatana-nirodho; salāyatananirodhā phassanirodho; phassanirodhā vedanānirodho; vedanā-nirodhā taṇhānirodho; taṇhānirodhā upādāna-nirodho; upādānanirodhā bhavanirodho; bhavanirodhā jātinirodho; jātinirodhā jarā-maranaṃ soka-paridevadukkhadomanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hoti.	From the remainderless fading and cessation of that very ignorance there is the cessation of intentions. From the cessation of intentions there is the cessation of (new-birth) consciousness. From the cessation of (new-birth) consciousness there is the cessation of mind and body. From the cessation of mind and body there is the cessation of six consciousnesses. From the cessation of six consciousnesses there is the cessation of contact. From the cessation of contact there is the cessation of feeling. From the cessation of feeling there is the cessation of craving. From the cessation of craving there is the cessation of clinging. From the cessation of clinging there is the cessation of action. From the cessation of action there is the cessation of birth. From the cessation

	of birth, then aging and death, sorrow, lamentation, pain, distress, and despair all cease. Thus is the cessation of this entire mass of suffering.
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Paṭṭhāna	Conditional Relations
Hetu paccayo, ārammaṇa paccayo, adhipati paccayo, anantara paccayo, samanantara paccayo, sahaṇā paccayo, aññamañña paccayo, nissaya paccayo, upanissaya paccayo, purejāta paccayo, pacchājāta paccayo, āsevana paccayo, kamma paccayo, vipāka paccayo, āhāra paccayo, indriya paccayo, jhāna paccayo, magga paccayo, sampayutta paccayo, vippayutta paccayo, atthi paccayo, natthi paccayo, vigata paccayo, avigata paccayo hoti.	Root condition, object condition, predominance condition, contiguity condition, immediacy condition, co-nascence condition, mutuality condition, dependence condition, powerful dependence condition, pre-nascence condition, post-nascence condition, repetition condition, kamma condition, vipāka (consequence of <i>kamma</i>) condition, nutriment condition, faculty condition, jhāna condition, Path condition, association condition, dissociation condition, presence condition, absence condition, disappearance condition, non-disappearance condition.

Anekajāti Gāthā (Dhp. 153-4)	The verses "For so many births ..."
Anekajāti saṃsāraṃ, sandhāvissaṃ anibbisam; gahakāraṃ gavesanto, dukkhā jāti punappunam; Gahakāraka diṭṭhosi, puna gehaṃ na kāhasi; Sabbā te phāsukā bhaggā, gahakūṭaṃ visankhataṃ; Visankhāragataṃ cittaṃ, taṇhānaṃ khayamajjhagā.	Through the round of many births I wandered in samsara, seeking, but not finding, the builder of the house. Suffering is birth again and again. O, house-builder! You are seen. You shall not build a house again. All your rafters are broken. Your ridge-pole is shattered. My mind has attained the unconditioned, obtaining the destruction of craving.] (The above verse was uttered by the Buddha immediately after His enlightenment. House = the body; Builder of the house = craving, taṇhā; Rafters = defilements, kilesa; Ridge-pole = ignorance, avijjā.)

End

Mettā	Loving-Kindness
Sabbe sattā, sabbe pāṇā, sabbe bhūtā, sabbe puggalā, sabbe attabhāvapariyāpannā, Sabbā itthiyo, sabbe purisā, sabbe ariyā, sabbe anariyā, sabbe devā, sabbe manussā, sabbe vinipātikā – averā hontu, abyāpajjā hontu, anīghā hontu, sukhī attānaṃ pariharantu. Dukkhā muccantu, yathāladhasampattito mā vigacchantu, kammassakā.	May all beings, all breathing things, all creatures, all individuals, all personalities, all females, all males, all noble ones, all non-noble ones, all deities, all humans, all those in the four woeful planes:— be free from enmity, free from mental suffering, free from physical suffering, may they take care of themselves happily; may they be free from suffering; may whatever they have obtained not be lost; they are owners of their Kamma.
Puratthimāya disāya, pacchimāya disāya, uttarāya disāya, dakkhiṇāya disāya, puratthimāya anudisāya, pacchimāya anudisāya, uttarāya anudisāya, dakkhiṇāya anudisāya, hetṭhimāya disāya, uparimāya disāya, Sabbe sattā, sabbe pāṇā, sabbe bhūtā, sabbe puggalā, sabbe attabhāvapariyāpannā, Sabbā itthiyo, sabbe purisā, sabbe ariyā, sabbe anariyā, sabbe devā, sabbe manussā, sabbe vinipātikā – averā hontu, abyāpajjā hontu, anīghā hontu, sukhī attānaṃ pariharantu. Dukkhā muccantu, yathāladhasampattito mā vigacchantu, kammassakā.	In the easterly direction, in the westerly direction, in the northerly direction, in the southerly direction, in the south-east direction, in the north-west direction, in the north-east direction, in the south-west direction, in the direction below, in the direction above - May all beings, all breathing things, all creatures, all individuals, all personalities, all females, all males, all noble ones, all non-noble ones, all deities, all humans, all those in the four woeful planes:— be free from enmity, free from mental suffering, free from physical suffering, may they take care of themselves happily; may they be free from suffering; may whatever they have obtained not be lost; they are owners of their Kamma.
Uddham yāva bhavaggā ca, adho yāva avīcito; samantā cakkavāḷesu, ye sattā pathavīcarā; Abyāpajjā niverā ca, niddukkhā cā'nuppaddavā.	As far up as the highest plane of existence to as far down as the lowest plane, in the entire universe, may whatever beings that move on earth be free from mental suffering,

	free from enmity, free from physical suffering and free from danger.
Uddhaṃ yāva bhavaggā ca, adho yāva avīcīto; samanā cakkavāḷesu, ye sattā udayekarā; Abyāpajjā niverā ca, niddukkhā cā'nuppaddavā.	As far up as the highest plane of existence to as far down as the lowest plane, in the entire universe, may whatever beings that move in water be free from mental suffering, free from enmity, free from physical suffering and free from danger.
Uddhaṃ yāva bhavaggā ca, adho yāva avīcīto; samanā cakkavāḷesu, ye sattā ākāsecarā; Abyāpajjā niverā ca, niddukkhā cā'nuppaddavā.	As far up as the highest plane of existence to as far down as the lowest plane, in the entire universe, may whatever beings that move in space/sky be free from mental suffering, free from enmity, free from physical suffering and free from danger.

Maṅgala Patthanā	Blessing
Bhavatu sabba-maṅgalaṃ, rakkhantu sabba-devatā, sabba-buddhā'nubhāvena sadā sotthi bhavantu te.	May there be all blessings, may all deities protect you; through the power of all the Buddhas, may you always be well.
Bhavatu sabba-maṅgalaṃ, rakkhantu sabba-devatā, sabba-dhammā'nubhāvena sadā sotthi bhavantu te.	May there be all blessings, may all deities protect you; through the power of all the Dhamma, may you always be well.
Bhavatu sabba-maṅgalaṃ, rakkhantu sabba-devatā, sabba-saṃghānubhāvena sadā sotthi bhavantu te.	May there be all blessings, may all deities protect you; through the power of all the Saṃgha, may you always be well.

Patthanā	Wishes
Yaṃ pattaṃ kusalaṃ tassa, ānubhāvena paṇino; sabbe saddhammarājassa, ñatvā dhammaṃ sukhāvahaṃ. Pāpuṇantu visuddhāya, sukhāya paṭipattiyā; asokamanupāyāsaṃ, nibbānasukhamuttaṃ.	Whatever is received merit, by the power of Him, may the living beings learn the Dhamma of the King of Good Dhamma, which brings happiness, attain purity by the happy practice, (may they attain) the freedom from sorrow, freedom from attachment, the ultimate bliss of Nibbāna.
Ciraṃ tiṭṭhatu saddhammo, dhamme hontu sagāravā; sabbepi sattakālena, sammā devo pavassatu. Yathā rakkhiṃsu porāṇā, surājāno tathevimaṃ; rājā rakkhatu dhammena, attanova paṇaṃ paṇaṃ.	May the True Dhamma exist long time, may (living being) be respectful toward the Dhamma. May in all seven eras(?) rain the proper rain. Just like the Elders protected (us and their people), just like the good kings as well, may (the present) king protect righteously us and (his) people.
Imāya dhammānu dhammapaṭipattiyā Buddhaṃ pūjemi. Imāya dhammānu dhammapaṭipattiyā Dhammaṃ pūjemi. Imāya dhammānu dhammapaṭipattiyā Saṃghaṃ pūjemi. Addhā imāya paṭipattiyā jāti-jarā-byādhī-maraṇamhā parimuccissāmi.	By this practice of the Dhamma, I pay homage to the Buddha. By this practice of the Dhamma, I pay homage to the Dhamma. By this practice of the Dhamma, I pay homage to the Saṃgha. Surely by this practice I will be free from birth, old age, sickness and death.
Idaṃ me puññaṃ āsavakkhaya'vahaṃ hotu.	May this my merit bring about the cessation of defilements for me.
Idaṃ me puññaṃ nibbānassa paccayo hotu.	May this my merit be the cause of my Nibbāna.

Pattidāna	Sharing of Merits
Mama puññabhāgaṃ sabbasattānaṃ bhājemi; Te sabbe me samaṃ puññabhāgaṃ labhantu.	I share my portion of merit with all living beings. May all of them receive the same share of merit like me.
Idaṃ me ñātīnaṃ hotu, sukhitā hontu ñātayo. Idaṃ me ñātīnaṃ hotu, sukhitā hontu ñātayo. Idaṃ me ñātīnaṃ hotu, sukhitā hontu ñātayo.	This is for my (deceased) relatives, may (my) relatives be happy. This is for my (deceased) relatives, may (my) relatives be happy. This is for my (deceased) relatives, may (my) relatives be happy.

<u>Pañca Sīlam</u>	<u>Five Precepts</u>
A: Yamahaṃ vadāmi taṃ vadehi.	Repeat after me.
B: Āma bhante.	Yes, venerable sir.
AB: Ahaṃ bhante tisaraṇena saha pañcasīlaṃ dhammaṃ yācāmi. Anuggahaṃ katvā sīlaṃ detha me bhante anukampaṃ upādāya. Dutiyampi ahaṃ bhante tisaraṇena saha pañcasīlaṃ dhammaṃ yācāmi. Anuggahaṃ katvā sīlaṃ detha me bhante anukampaṃ upādāya. Tatiyampi ahaṃ bhante tisaraṇena saha pañcasīlaṃ dhammaṃ yācāmi. Anuggahaṃ katvā sīlaṃ detha me bhante anukampaṃ upādāya.	I, venerable sir, ask for the training in Three Refuges and the Five Precepts. Be so compassionate and give me the precepts by leading me (to repeat after you), venerable sir. Second time, I, venerable sir, ask for the training in Three Refuges and the Five Precepts. Be so compassionate and give me the precepts by leading me (to repeat after you), venerable sir. Third time, I, venerable sir, ask for the training in Three Refuges and the Five Precepts. Be so compassionate and give me the precepts by leading me (to repeat after you), venerable sir.
Namo tassa bhagavato arahato sammā sambuddhassa.	I bow down (/show my gratitude/show my respect) to the Exalted One, the One who Conquered all Defilements, the Rightly and Fully Awakened One.
AB: Buddhaṃ saraṇaṃ gacchāmi, dhammaṃ saraṇaṃ gacchāmi, saṃghaṃ saraṇaṃ gacchāmi. Dutiyampi buddhaṃ saraṇaṃ gacchāmi, dutiyampi dhammaṃ saraṇaṃ gacchāmi, dutiyampi saṃghaṃ saraṇaṃ gacchāmi. Tatiyampi buddhaṃ saraṇaṃ gacchāmi, tatiyampi dhammaṃ saraṇaṃ gacchāmi, tatiyampi saṃghaṃ saraṇaṃ gacchāmi.	I go for refuge in the Buddha, I go for refuge in the Dhamma, I go for refuge in the Saṃgha. Second time, I go for refuge in the Buddha, second time I go for refuge in the Dhamma, second time I go for refuge in the Saṃgha. Third time, I go for refuge in the Buddha, third time I go for refuge in the Dhamma, third time I go for refuge in the Saṃgha.
A: Saraṇāgamaṇaṃ paripuṇṇaṃ.	Going for refuges is complete.
B: Āma bhante.	Yes, venerable sir.
AB: Pānātipātā veramaṇi sikkhāpadaṃ samādiyāmi.	I follow the rule of refraining from killing living beings.
Adinnādānā veramaṇi sikkhāpadaṃ samādiyāmi.	I follow the rule of refraining from taking what is not given.
Kāmesumicchācārā veramaṇi sikkhāpadaṃ samādiyāmi.	I follow the rule of refraining from sexual misconduct.
Musāvādā veramaṇi sikkhāpadaṃ samādiyāmi.	I follow the rule of refraining from false speech.
Surāmerayamajjapamādaṭṭhānā veramaṇi sikkhāpadaṃ samādiyāmi.	I follow the rule of refraining from intoxication by various kinds of alcohol and substances that may cause loss of mindfulness.
A: Tisaraṇena saha pañcasīlaṃ dhammaṃ sādhukaṃ surakkhitaṃ katvā appamādena sampādetha.	Protect the Three Refuges and Five Precepts very well and correctly, and train yourself in mindfulness.
B: Āma bhante.	Yes, venerable sir.
A: May you be happy and may you soon attain the eternal bliss of Nibbāna.	

<u>Attha Sīlam</u>	<u>Eight Precepts</u>
A: Yamahaṃ vadāmi taṃ vadehi.	Repeat after me.
B: Āma bhante.	Yes, venerable sir.
AB: Ahaṃ bhante tisaraṇena saha aṭṭhaṅgasamannāgataṃ uposathasīlaṃ dhammaṃ yācāmi. Anuggahaṃ katvā sīlaṃ detha me bhante anukampaṃ upādāya. Dutiyampi ahaṃ bhante tisaraṇena saha aṭṭhaṅgasamannāgataṃ uposathasīlaṃ dhammaṃ yācāmi. Anuggahaṃ katvā sīlaṃ detha me bhante anukampaṃ upādāya. Tatiyampi ahaṃ bhante tisaraṇena saha aṭṭhaṅgasamannāgataṃ uposathasīlaṃ dhammaṃ yācāmi. Anuggahaṃ katvā sīlaṃ detha me bhante anukampaṃ upādāya.	I, venerable sir, ask for the training in Three Refuges and the Eight Precepts taken on auspicious days. Be so compassionate and give me the precepts by leading me (to repeat after you), venerable sir. Second time, I, venerable sir, ask for the training in Three Refuges and the Eight Precepts taken on auspicious days. Be so compassionate and give me the precepts by leading me (to repeat after you), venerable sir. Third time, I, venerable sir, ask for the training in Three Refuges and the Eight Precepts taken on auspicious days. Be so compassionate and give me the precepts by leading me (to repeat after you), venerable sir.
Namo tassa bhagavato arahato sammā sambuddhassa.	I bow down (/show my gratitude/show my respect) to the Exalted One, the One who Conquered all Defilements, the Rightly and Fully Awakened One.
AB: Buddhaṃ saraṇaṃ gacchāmi, dhammaṃ saraṇaṃ gacchāmi, saṃghaṃ saraṇaṃ gacchāmi. Dutiyampi buddhaṃ saraṇaṃ gacchāmi, dutiyampi dhammaṃ saraṇaṃ gacchāmi, dutiyampi saṃghaṃ saraṇaṃ gacchāmi. Tatiyampi buddhaṃ saraṇaṃ gacchāmi, tatiyampi dhammaṃ saraṇaṃ gacchāmi, tatiyampi saṃghaṃ saraṇaṃ gacchāmi.	I go for refuge in the Buddha, I go for refuge in the Dhamma, I go for refuge in the Saṃgha. Second time, I go for refuge in the Buddha, second time I go for refuge in the Dhamma, second time I go for refuge in the Saṃgha. Third time, I go for refuge in the Buddha, third time I go for refuge in the Dhamma, third time I go for refuge in the Saṃgha.
A: Saraṇāgamaṇaṃ paripuṇṇaṃ.	Going for refuges is complete.
B: Āma bhante.	Yes, venerable sir.
AB: Pānātipātā veramaṇi sikkhāpadaṃ samādiyāmi.	I follow the rule of refraining from killing living beings.
Adinnādānā veramaṇi sikkhāpadaṃ samādiyāmi.	I follow the rule of refraining from taking what is not given.
Abrahmacariyā veramaṇi sikkhāpadaṃ samādiyāmi.	I follow the rule of refraining from sexual intercourse.
Musāvādā veramaṇi sikkhāpadaṃ samādiyāmi.	I follow the rule of refraining from false speech.
Surāmerayamajjapamādaṭṭhānā veramaṇi sikkhāpadaṃ samādiyāmi.	I follow the rule of refraining from intoxication by various kinds of alcohol and substances that may cause loss of mindfulness.
Vikālabhojanā veramaṇi sikkhāpadaṃ samādiyāmi.	I follow the rule of refraining from eating in the wrong time.
Nacca-gīta-vādita-visūka-dassanā mālā-gandha-vilepana-dhārana-maṇḍana-vibhūsanāṭṭhānā veramaṇi sikkhāpadaṃ samādiyāmi.	I follow the rule of refraining from dancing, singing, playing musical instruments, watching funny performances; flowers, perfumes, ointments, jewellery, and (any) things of adornment.
Uccāsayana-mahāsayanā veramaṇi sikkhāpadaṃ samādiyāmi.	I follow the rule of refraining from lying down (or sitting on) high or large beds (or chairs).
A: Tisaraṇena saha aṭṭhaṅgasamannāgataṃ uposathasīlaṃ dhammaṃ sādhuṃ surakkhitaṃ katvā appamādena sampādetha.	Protect the Three Refuges and Eight Precepts taken on auspicious days very well and correctly, and train yourself in mindfulness.
B: Āma bhante.	Yes, venerable sir.
A: May you be happy and may you soon attain the eternal bliss of Nibbāna.	

Dasa Sīlam (Sāmaṇera Pabbajja Sīlam)	Ten Precepts (Novice's Precepts of Renouncing Home)
A: Yamahaṃ vadāmi taṃ vadehi.	Repeat after me.
B: Āma bhante.	Yes, venerable sir.
AB: Ahaṃ bhante tisaraṇena saha dasa sāmaṇera pabbajjasīlam dhammaṃ yācāmi. Anuggahaṃ katvā sīlam detha me bhante anukampaṃ upādāya. Dutiyampi ahaṃ bhante tisaraṇena saha dasa sāmaṇera pabbajjasīlam dhammaṃ yācāmi. Anuggahaṃ katvā sīlam detha me bhante anukampaṃ upādāya. Tatiyampi ahaṃ bhante tisaraṇena saha dasa sāmaṇera pabbajjasīlam dhammaṃ yācāmi. Anuggahaṃ katvā sīlam detha me bhante anukampaṃ upādāya.	I, venerable sir, ask for the training in Three Refuges and the Novice's Precepts of Renouncing Home. Be so compassionate and give me the precepts by leading me (to repeat after you), venerable sir. Second time, I, venerable sir, ask for the training in Three Refuges and the Novice's Precepts of Renouncing Home. Be so compassionate and give me the precepts by leading me (to repeat after you), venerable sir. Third time, I, venerable sir, ask for the training in Three Refuges and the Novice's Precepts of Renouncing Home. Be so compassionate and give me the precepts by leading me (to repeat after you), venerable sir.
Namo tassa bhagavato arahato sammā sambuddhassa.	I bow down (/show my gratitude/show my respect) to the Exalted One, the One who Conquered all Defilements, the Rightly and Fully Awakened One.
AB: Buddhaṃ saraṇaṃ gacchāmi, dhammaṃ saraṇaṃ gacchāmi, saṃghaṃ saraṇaṃ gacchāmi. Dutiyampi buddhaṃ saraṇaṃ gacchāmi, dutiyampi dhammaṃ saraṇaṃ gacchāmi, dutiyampi saṃghaṃ saraṇaṃ gacchāmi. Tatiyampi buddhaṃ saraṇaṃ gacchāmi, tatiyampi dhammaṃ saraṇaṃ gacchāmi, tatiyampi saṃghaṃ saraṇaṃ gacchāmi.	I go for refuge in the Buddha, I go for refuge in the Dhamma, I go for refuge in the Saṃgha. Second time, I go for refuge in the Buddha, second time I go for refuge in the Dhamma, second time I go for refuge in the Saṃgha. Third time, I go for refuge in the Buddha, third time I go for refuge in the Dhamma, third time I go for refuge in the Saṃgha.
A: Saraṇāgamaṇaṃ paripuṇṇaṃ.	Going for refuges is complete.
B: Āma bhante.	Yes, venerable sir.
AB: Pānātipātā veramaṇi sikkhāpadaṃ samādiyāmi.	I follow the rule of refraining from killing living beings.
Adinnādānā veramaṇi sikkhāpadaṃ samādiyāmi.	I follow the rule of refraining from taking what is not given.
Abrahmacariyā veramaṇi sikkhāpadaṃ samādiyāmi.	I follow the rule of refraining from sexual intercourse.
Musāvādā veramaṇi sikkhāpadaṃ samādiyāmi.	I follow the rule of refraining from false speech.
Surāmerayamajjapamādaṭṭhānā veramaṇi sikkhāpadaṃ samādiyāmi.	I follow the rule of refraining from intoxication by various kinds of alcohol and substances that may cause loss of mindfulness.
Vikālabhojanā veramaṇi sikkhāpadaṃ samādiyāmi.	I follow the rule of refraining from eating in the wrong time.
Nacca-gīta-vādita-visūka-dassanā mālā-gandha-vilepana-dhārana-maṇḍana-vibhūsanatṭhānā veramaṇi sikkhāpadaṃ samādiyāmi.	I follow the rule of refraining from dancing, singing, playing musical instruments, watching funny performances.
Mālā-gandha-vilepana-dhārana-maṇḍana-vibhūsanatṭhānā veramaṇi sikkhāpadaṃ samādiyāmi.	I follow the rule of refraining from flowers, perfumes, ointments, jewellery, and (any) things of adornment.
Uccāsāyana-mahāsāyana veramaṇi sikkhāpadaṃ samādiyāmi.	I follow the rule of refraining from lying down (or sitting on) high or large beds (or chairs).
Jātarūpa-rajata paṭiggahanā veramaṇi sikkhāpadaṃ samādiyāmi.	I follow the rule of refraining from accepting gold, silver (or any other currency).
A: Tisaraṇena saha dasa sāmaṇera pabbajja sīlam dhammaṃ sādhuṃ surakkhitaṃ katvā appamādena sampādettha.	Protect the Three Refuges and Eight Precepts taken on auspicious days very well and correctly, and train yourself in mindfulness.
B: Āma bhante.	Yes, venerable sir.
A: May you be happy and may you soon attain the eternal bliss of Nibbāna.	

Monday

Mettā Sutta	Loving-Kindness Discourse
Yassānubhāvato yakkhā, neva dassenti bhīsanam, Yamhi cevānuyuñjanto, rattindivamatandino. Sukham supati sutto ca, pāpaṃ kiñci na passati; Evamādi guṇūpetam, parittam tam bhanāma he.	Due to the power of this (Metta Sutta), spirits did not manifest frightful sights. One who devotes himself to these teachings day and night diligently sleeps soundly and does not have any nightmare when asleep. Let us recite this protective discourse.
Karaṇīyam-atthakusalena yaṃ tam santam padaṃ abhisamecca sakko ujū ca sūjū ca suvaco c’assa mudu anatimāni, santussako ca subhara ca appakiccoca sallahuka- vutti, santindriyo ca nipako ca appagabbho kulesu ananugiddho,	This should be done by the one skillful in beneficial practices who wishes to attain penetrative realization of peaceful Nibbāna: he is to be able, up-right, very upright, compliant, pliant, not conceited; contented, easy to support, with few duties, living lightly, have calm faculties, have matured wisdom, not impolite and is without greed on house-holders.
na ca khuddam-ācare kiñci, yena viññū pare upavadeyyum, sukhino va khemino hontu, sabba- sattā bhavantu sukhittā.	Let him not perform the slightest wrong for which wise men would censure him. (Let him reflect thus:) ‘May all beings be happy and safe. May they have mental happiness;
Ye keci pānabhūtatti, tasā vā thāvarā v’anavasesā, dīghā vā ye va-mahantā, majjhimā rassakā anukathulā, diṭṭhā vā yeva adiṭṭhā, ye va dūre vasanti avidūre, bhūtā va-sambhavesi va sabba-sattā bhavantu sukhittā.	Whatever living beings that exist, without exception—be it trembling or unshakable; long or big or medium size; or short or small or plump; those seen or not seen; those dwelling far or near; those born or those seeking rebirth—may all beings happy.’
Na paro param nikubbetha, nātimaññetha katthaci na kañci. Byārosanā paṭighasaññā, nāññam-aññassa dukkham-iccheyya.	Let him not deceive another nor despise anyone anywhere in anger or with ill will, let them not wish each other harm.
Mātā yathā niyaṃ puttam-āyusā ekaputtam- anurakkhe, evampi sabba bhūtesu mānasam bhāvaye aparimānam, mettañca sabbalokasmiṃ mānasam bhāvaye aparimānam - uddham adho ca tiriyañ ca asambādham averam-asapattam.	Just as a mother would protect her only child with her life, even so let one cultivate a boundless loving-kindness towards all beings. Let him radiate boundless loving-kindness towards the entire world—above, below and across—unhindered, without anger and without hostility.
Tiṭṭham caraṃ nisinno va, sayāno, yāvat’assa vigatamiddho, etaṃ satim adhiṭṭheyya, brahman etaṃ vihāram idha māhu.	Standing, walking, sitting or reclining—as long as he is without drowsiness—let him develop this mindfulness. This, they say, is ‘sublime living’ here.
Diṭṭhiñca anupagamma sīlavā, dassanena samppanno, kāmesu vinaya gedham, na hi jātu gabbhaseyya-punareti.	Not holding on to wrong views—being virtuous, possessed of insight and totally eradicated desire for sensual objects—surely he will never come to be reborn in a womb again.

Pabbajita-abhiñha Sutta	The Discourse on Reflections of those who Went Forth ¹
“Dasayime, bhikkhave, dhammā pabbajitena abhiñham paccavekkhitabbā. Katame dasa? ‘	"These ten essentials must be reflected upon again and again by one who has gone forth (to live the holy life). What are these ten?
Vevaṇṇiyamhi ajjhupagato’ti pabbajitena abhiñham paccavekkhitabbam;	1. 'I am now changed into a different mode of life (from that of a layman).' This must be reflected upon again and again by one who has gone forth.
‘parapaṭibaddhā me jīvikā’ti pabbajitena abhiñham paccavekkhitabbam;	2. 'My life depends on others.' This must be reflected upon again and again by one who has gone forth.
‘añño me ākappo karaṇīyo’ti pabbajitena abhiñham paccavekkhitabbam;	3. 'I must now behave in a different manner.' This must be reflected upon again and again by one who has gone forth.
‘kacci nu kho me attā sīlato na upavadatī’ti pabbajitena abhiñham paccavekkhitabbam;	4. 'Does my mind upbraid me regarding the state of my virtue?' This must be reflected upon again and again by one who has gone forth.

¹ Translation by venerable Ṭhānissaro Bhikkhu.

‘kacci nu kho maṃ anuvicca viññū sabrahmacārī sīlato na upavadanti’ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ;	5. 'Do my discerning fellow-monks having tested me, reproach me regarding the state of my virtue?' This must be reflected upon again and again by one who has gone forth.
‘sabbehi me piyehi manāpehi nānābhāvo vinābhāvo’ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ;	6. 'There will be a parting (some day) from all those who are dear and loving to me. Death brings this separation to me.' This must be reflected upon again and again by one who has gone forth.
‘kammassakomhi kammadāyādo kammayoni kammabandhu kammaṭṭisaraṇo, yaṃ kammaṃ karissāmi kalyāṇaṃ vā pāpakaṃ vā tassa dāyādo bhavissāmī’ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ;	7. 'Of kamma I am constituted. Kamma is my inheritance; kamma is the matrix; kamma is my kinsman; kamma is my refuge. Whatever kamma I perform, be it good or bad, to that I shall be heir.' This must be reflected upon again and again by one who has gone forth.
‘kathaṃbhūtassa me rattindivā vītivattanti’ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ;	8. 'How do I spend my nights and days?' This must be reflected upon again and again by one who has gone forth.
‘kacci nu kho ahaṃ suññāgāre abhiraṃmāmi’ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ;	9. 'Do I take delight in solitude?' This must be reflected upon again and again by one who has gone forth.
‘atthi nu kho me uttari manussadhammo alamariyaññadassanaviseso adhigato, yenāhaṃ pacchime kāle sabrahmacārīhi puṭṭho na maṅku bhavissāmī’ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.	10. 'Have I gained superhuman faculties? Have I gained that higher wisdom so that when I am questioned (on this point) by fellow-monks at the last moment (when death is approaching) I will have no occasion to be depressed and downcast?' This must be reflected upon again and again by one who has gone forth.
Ime kho, bhikkhave, dasa dhammā pabbajitena abhiṇhaṃ paccavekkhitabbā”ti.	These, monks, are the essentials that should be reflected again and again by one who has gone forth (to live the holy life)."

Tuesday

Maṅgala Sutta	The Discourse on Blessings
(Yaṃ maṅgalaṃ dvādasahi, cintayīmsu sadevakā; Sotthānaṃ nādhigacchanti, atthattīmsaṅca maṅgalaṃ. Desitaṃ devadevena, sabbapāpavināsaṃ; Sabbalokahitatthāya, maṅgalaṃ taṃ bhaṇāma he.)	(Deities and men pondered on the meaning of ‘Blessing’ (‘Maṅgala’) for twelve years but could not obtain it (the meaning). Therefore the discourse on the 38 Blessings, was expounded by the Supreme Deity (i.e. the Buddha) for the eradication of all evils and for the welfare of the entire world. Let us recite this discourse on blessings now.)
Evaṃ me sutāṃ – ekaṃ samayaṃ bhagavā sāvattīyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ jetavanaṃ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ tīṭhā kho sā devatā bhagavantaṃ gāthāya ajjhabhāsi –	Thus have I heard: On one occasion the Blessed One was living near Savatthi at Jetavana, Anathapindika’s park. Now when the night was far advanced, a certain deity, whose surpassing radiance illuminated the whole of Jetavana, approached the Blessed One, respectfully saluted him and stood beside him. Standing thus, he addressed the Blessed One in verse:]
“Bahū devā manussā ca, maṅgalāni acintayum; Ākaṅkhamānā sotthānaṃ, brūhi maṅgalamuttamaṃ”.	Many deities and men, longing for happiness, have pondered on ‘blessings’. Please tell me what are the highest blessings?
“Asevanā ca bālānaṃ, paṇḍitānaṃ sevanā; Pūjā ca pūjaneyyānaṃ, etaṃ maṅgalamuttamaṃ.	Not associating with the foolish, but to associate with the wise; and to honour those worthy of honour—this is the highest blessing.
“Patirūpadesavāso ca, pubbe ca katapuññaṭā; Attasammāpaṇidhi ca, etaṃ maṅgalamuttamaṃ.	Residing in a suitable locality, having done meritorious deeds in the past; and to set oneself in the right direction—this is the highest blessing.
“Bāhusaccaṅca sippaṅca, vinayo ca susikkhito; Subhāsita ca yā vācā, etaṃ maṅgalamuttamaṃ.	Having wide knowledge, skill in crafts; thoroughly learnt & well trained in discipline, well spoken speech—this is the highest blessing.
“Mātāpitu upaṭṭhānaṃ, puttadārassa saṅgaho; Anākulā ca kammantā, etaṃ maṅgalamuttamaṃ.	Caring for one’s mother & father, to support children & wife; untroubled occupations—this is the highest blessing.
“Dānaṅca dhammacariyā ca, ñātakānaṅca saṅgaho; Anavajjāni kammāni, etaṃ maṅgalamuttamaṃ.	Generosity, righteous conduct, rendering assistance to relatives; blameless deeds—this is the highest blessing.
“Āratī viratī pāpā, majjapānā ca saṃyamo; Appamādo ca dhammesu, etaṃ maṅgalamuttamaṃ.	Avoiding & abstaining from evil, refraining from intoxicants; vigilant in doing wholesome deeds—this is the highest blessing.
“Gāravo ca nivāto ca, santuṭṭhī ca kataññutā; Kālena dhammassavanaṃ, etaṃ maṅgalamuttamaṃ.	Reverence, humility, contentment, gratitude; timely hearing of the Dhamma—this is the highest blessing.
“Khantī ca sovacassatā, samaṇānaṅca dassanaṃ; Kālena dhammasācchā, etaṃ maṅgalamuttamaṃ.	Patience, compliant, meeting holy men; timely discussions on the Dhamma—this is the highest blessing.
“Tapo ca brahmacariyaṅca, ariyasaccāna dassanaṃ; Nibbānasacchikiriyaṃ ca, etaṃ maṅgalamuttamaṃ.	Asceticism, holy life, comprehension of the Noble Truths; the realization of Nibbāna—this is the highest blessing.
“Phuṭṭhassa lokadhammehi, cittaṃ yassa na kampati; Asokaṃ virajaṃ khemaṃ, etaṃ maṅgalamuttamaṃ.	When encountered with worldly conditions the mind is unshaken, sorrowless, stainless and secure—this is the highest blessing. (Worldly conditions = gain & loss, good-repute & ill-repute, praise & blame, happiness & sorrow.)
“Etādisāni katvāna, sabbatthamaparājita; Sabbattha sotthiṃ gacchanti, taṃ tesam maṅgalamuttama”nti.	Those that have fulfilled these (conditions for blessings) are undefeated everywhere; and everywhere they go, they go in well-being.

Bojjhaṅga Sutta	The Discourse on Factors of Enlightenment
Saṃsāre saṃsarantānaṃ, sabbadukkhavināsane; Satta dhamme ca bojjhaṅge, mārasenāpamaddane. Bujjhita ye c'ime sattā, tibhavā muttakuttamā; Ajātimajarābyādhim, amataṃ nibbhayaṃ gatā. Evamādiguṇūpetam, anekaguṇasaṅgahaṃ; Osadhañca imaṃ mantaṃ, bojjhaṅgañca bhaṇāma he.	These seven dhammas are the factors of enlightenment, which eradicate all the suffering of the creatures who are transmigrating in the universal flux, and which suppress the army of Death. Having realised these seven dhammas the creatures had attained the Immortality, the Fearlessness, Birthless, decay-less and sickless stage; they became transcendental and liberated from three existences. Oh thou! Let us recite this doctrine of Factors of Enlightenment. Endowed with such and other qualifications altogether with innumerable qualities, this is a medicinal spell.
Bojjhaṅgo sati saṅkhāto, dhammānaṃ vicayo tathā; Vīriyaṃ pīti passaddhi, bojjhaṅgā ca tathāpare.	The factors of enlightenment are Mindfulness, Investigation of the Dhamma and also Effort, Rapture, Tranquility, and other factors of enlightenment:
Samādhupekkhā bojjhaṅgā, satte'te sabbadassinā; Muninā sammadakkhātā, bhāvitā bahuḷikatā.	The factor of Concentration, and Equanimity. All these seven are well expounded by the Allseer; cultivated and amplified repeatedly by the Sage.
Samvattanti abhiññāya, nibbānāya ca bodhiyā; Etena saccavajjena, sotthi te hotu sabbadā.	In order to discern profoundly, to realise the wisdom, and to attain Nibbāna; by this asseveration of this truth, may you be happy forever.
Ekasmiṃ samaye Nātho, Moggallānañca Kassapaṃ; Gilāne dukkhite disvā, bojjhaṅge satta desayi.	At one time, the Lord saw Venerable Moggallana and Venerable Kassapa suffering and sick, and he expounded the Seven Factors of Enlightenment.
Te ca taṃ abhinanditvā, rogā muccimṣu taṅkhaṇe; Etena saccavajjena, sotthi te hotu sabbadā.	The two Elders also were delighted thereat; and at that very moment were liberated from the sickness. By this asseveration of Truth, may you be happy forever.
Ekadā Dhammarājāpi, gelaññenā'bhipīlito; Cundattherena taṃyeva, bhaṇāpetvāna sādaraṃ.	Once even the King of Dhamma the Buddha himself was, afflicted by sickness, then the Elder Cunda was requested to recite that very doctrine with due reference.
Sammoditvāna ābādhā, tamhā vuṭṭhāsi ṭhānaso, Etena saccavajjena, sotthi te hotu sabbadā.	Delighted, the Lord rose up thereupon from that sickness. By this asseveration of Truth, may you be happy forever.
Pahīnā te ca ābādhā, tiṇṇannampi mahesinaṃ; Maggahatā kilesāva, pattā'nuppattidhammataṃ; Etena saccavajjena, sotthi te hotu sabbadā.	Just as the defilements, annihilated by Magga-consciousness, can arise again no more, in like manner these ailments were eradicated from the three Great Sages. By this asseveration of Truth, may you be happy forever.

Wednesday

Ratana Sutta	The Discourse on Jewels
(Paṇidhānato paṭṭhāya Tathāgatassa dasa pāramiyo, Dasa upapāramiyo, dasa paramatthapāramiyoti, Samatiṃsa pāramiyo, pañca mahā pariccāge, Lokatthacariyaṃ nātattthacariyaṃ buddhatthacariyaṃ. Tisso cariyāyo pacchimabhavagabbhāvokkantiṃ Jātiṃ abhinikkhamanaṃ padhānacariyaṃ bodhipallaṅke māravijayaṃ sabbaññūtaññāṇappaṭivedhaṃ dhammacakkappavattanaṃ, nava lokuttaradhammeti. sabbepime Buddhagūṇe āvajjetvā	Retrospecting all these virtues of the Lord Buddha such as: commencing from the time of his Noble Vow² the Tathāgata had fulfilled all the thirty Perfections, viz: the ten ordinary Perfections (<i>Pāramitās</i>), the ten superior Perfections (<i>Upapāramitās</i>), and the ten supreme Perfections (<i>Paramattha Pāramitās</i>); the five Great Sacrifices; the three modes of Practice, viz: the practice for the welfare of the world, for the welfare of kinsmen and relatives, and for the benefit of his attainment of Buddhahood; and that he had been naturally conceived in his mother's womb in this last existence - his nativity; the Great Renunciation; the experience of Austerity; the Conquest upon (the tempter) Māra; being seated under the Bo tree; the Discernment of Omniscient Wisdom; expounding the sermon of the Rotating of the Wheel of Law³; and the nine supramundane laws:
Vesāliya tīsu pākāraṇtaresu Tiyāmarattiṃ parittiṃ karonto Āyasmā Ānandatthero viya Kāruṇṇacittaṃ upaṭṭhapetvā, Koṭṭisatasahassesu, cakkavāḷesu devatā; Yassānaṃ paṭiggaṇhanti, yañca Vesāliya pure. Rogāmanussadubbhikkha-sambhūtaṃ tividhaṃ bhayaṃ; khippamantaradhāpesi, parittiṃ taṃ bhaṇāma he.)	Having established such a sympathetic mind as Reverend Ananda did when chanting the protective recitation through the three watches of the night, within the three walls of the city of Vesali, the glory of which had been accepted by the deities who have assembled in the hundred-thousand-crores of universes, and in the city of Vesali, by the power of which the three types of disasters, that broke out due to epidemic diseases, inhuman beings, and famine were also eradicated promptly, oh thou!, let us recite this discourse of protection.
Yānīdha bhūtāni samāgatāni, bhummaṇi vā yāni va antalikkhe; Sabbeva bhūtā sumanā bhavantu, athopi sakkacca suṇantu bhāsitaṃ.	Whatever beings (non-humans) are assembled here, terrestrial or celestial, may they all be joyous; and may they listen attentively to these words:
Tasmā hi bhūtā nisāmetha sabbe, mettaṃ karotha mānusiya pajāya; Divā ca ratto ca haranti ye baliṃ, tasmā hi ne rakkhatha appamattā.	Thus, O beings, listen attentively. May you all radiate lovingkindness to those human beings who, day and night, bring offerings to you. Therefore protect them well with vigilance.
Yaṃ kiñci vittaṃ idha vā huraṃ vā, saggesu vā yaṃ ratanaṃ paṇītaṃ; Na no samaṃ atthi tathāgatena, idampi buddhe ratanaṃ paṇītaṃ; Etena saccena suvatthi hotu.	Whatever treasure there be, either here or in the world beyond; and whatever precious jewels there be in the heavenly worlds, there is none equal to the Tathagata. This precious jewel is the Buddha. By this truth may there be happiness.
Khayaṃ virāgaṃ amataṃ paṇītaṃ, yadajjhagā sakyamunī samāhito; Na tena dhammena samatthi kiñci, idampi dhamme ratanaṃ paṇītaṃ; Etena saccena suvatthi hotu.	The serene Sakyan Sage had attained that Cessation, Detachment, Deathlessness and Exalted State. There is none equal to that Dhamma. This precious jewel is the Dhamma. By this truth may there be happiness.
Yaṃ buddhaseṭṭho parivaṇṇayī suciṃ, samādhimānantarikaññamāhu; Samādhinā tena samo na vijjati, idampi dhamme ratanaṃ paṇītaṃ; Etena saccena suvatthi hotu.	The Supreme Buddha praised that purity, calling that as the concentration without an interval. There is none which is equal to that concentration. This precious jewel is the Dhamma. By this truth may there be happiness.
Ye puggalā aṭṭha satam pasatthā, cattāri etāni yugāni honti; Te dakkhiṇeyyā sugatassa sāvakā, etesu dinnāni mahapphalāni; Idampi saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu.	The Virtuous praise the eight individuals, that is the four pairs. They are the disciples of the Buddha and are worthy of offerings. Offerings given to them yield great results. This precious jewel is the Saṅgha. By this truth may there be happiness.
Ye suppayuttā manasā dalhena, nikkāmino gotamasāsanamhi; Te pattipattā amataṃ vigayha, laddhā mudhā nibbutiṃ bhuñjamānā; Idampi saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu.	With a steadfast mind, they applied themselves well in the dispensation of the Gotama Buddha, freed from defilements; on attaining their goal, enter into the Deathlessness. They experience the Peaceful State (Nibbāna) freely attained. This precious jewel is the Saṅgha. By this truth may there be happiness.

² (pledged in the presence of Lord Dīpaṅkara, to become a Buddha)

³ (*Dhammacakkappavattana Sutta*)

Yathindakhīlo pathavissito siyā, catubbhi vātehi asampakampiyo; Tathūpamaṃ sappurisaṃ vadāmi, yo ariyasaccāni avecca passati; Idampi saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu.	Just as a pillar deeply planted in the earth stands unshaken by the winds from the four quarters, so too, I declare, is the righteous one who comprehends the Noble Truths penetratively. This precious jewel is the Saṃgha. By this truth may there be happiness.
Ye ariyasaccāni vibhāvayanti, gambhīrapañña sudesitāni; Kiñcāpi te honti bhusaṃ pamattā, na te bhavaṃ aṭṭhamamādiyanti; Idampi saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu.	Those who realize the Noble Truths well taught by Him of profound wisdom, even though they may be negligent they will not take an eighth existence. This precious jewel is the Saṃgha. By this truth may there be happiness.
Sahāvassa dassanasampadāya, tayassu dhammā jahitā bhavanti; Sakkāyadiṭṭhī vicikicchitañca, sīlabbataṃ vāpi yadatthi kiñci. Catūhapāyehi ca vippamutto, chaccābhihānāni abhabbo kātuṃ; Idampi saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu.	With his gaining of insight he abandons three states of mind, namely wrong view of self, skeptical doubts and (clinging to) rites & rituals, should there be any. He is also totally freed from the four woeful states, and therefore incapable of committing the six major wrongdoings. This precious jewel is the Saṃgha. By this truth may there be happiness.
Kiñcāpi so kamma karoti pāpakaṃ, kāyena vācā uda cetasā vā; Abhabba so tassa paṭicchadāya, abhabbatā diṭṭhapadassa vuttā; Idampi saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu.	Whatever bad deed one may do—in body, speech, or in mind—one cannot hide it. It has been proclaimed that such concealing is not possible for one who has seen the Path. This precious jewel is the Saṃgha. By this truth may there be happiness.
Vanappagumbe yatha phussitagge, gimhānamāse paṭhamasmiṃ gimhe; Tathūpamaṃ dhammavaraṃ adesayi, nibbānagāmiṃ paramaṃ hitāya; Idampi buddhe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu.	Just as woodland groves in the heat of the early summer month are crowned with blossoming flowers, even so is the sublime Dhamma taught for the highest benefit, leading to Nibbāna. This precious jewel is the Buddha. By this truth may there be happiness.
Varo varaññū varado varāharo, anuttaro dhammavaraṃ adesayi; Idampi buddhe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu.	The Supreme One, supreme knower, giving the supreme, bringing the supreme, taught the unsurpassed supreme Dhamma. This precious jewel is the Buddha. By this truth may there be happiness.
Khīṇaṃ purāṇaṃ nava natthi sambhavaṃ, virattacittāyatike bhavasmim; Te khīṇabījā avirūḷhichandā, nibbanti dhīrā yathāyaṃ padīpo; Idampi saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu.	Their past (kamma) is spent, not producing new (kamma), their minds not attached to future becoming; Their seed (for rebirth) have ceased, they have no more desire for rebirth. Those wise men extinguish as this lamp. This precious jewel is the Saṃgha. By this truth may there be happiness.
"Yānīdha bhūtāni samāgatāni, bhummaṇi vā yāni va antalikkhe; Tathāgataṃ devamanussapūjitaṃ, buddhaṃ namassāma suvatthi hotu.	"Whatever beings—terrestrial or celestial—that are gathered here, let us pay homage to the Buddha, the Happy One honoured by gods and humans.
Yānīdha bhūtāni samāgatāni, bhummaṇi vā yāni va antalikkhe; Tathāgataṃ devamanussapūjitaṃ, dhammaṃ namassāma suvatthi hotu.	Whatever beings—terrestrial or celestial—that are gathered here, let us pay homage to the Dhamma, (and) the Happy One honoured by gods and humans.
Yānīdha bhūtāni samāgatāni, bhummaṇi vā yāni va antalikkhe; Tathāgataṃ devamanussapūjitaṃ, saṅghaṃ namassāma suvatthi hotūti."	Whatever beings—terrestrial or celestial—that are gathered here, let us pay homage to the Saṃgha, (and) the Happy One honoured by gods and humans."

Thursday

Khandha Sutta	The Discourse on Multitude
(Sabbāsīvisajātinaṃ, dibbamantāgadaṃ viya; Yaṃ nāseti visaṃ ghoram, sesaṇcāpi parissayaṃ. Ānakkhettaṃhi sabbattha, sabbadā sabba pāṇinaṃ; Sabbassopi nivāreti, parittaṃ taṃ bhaṇāma he.)	(Just like divine charms and divine medicines, this (Khandha-sutta) nullifies baneful poison and other perils of all the highly poisonous creatures. In the scope of authority everywhere, always, for all beings this discourse prevents (the disasters). Let us recite this protective discourse now.)
“Virūpakkhehi me mettaṃ, mettaṃ erāpathehi me; Chabyāputtehi me mettaṃ, mettaṃ kaṇhāgotamakehi ca.	May I have loving-kindness towards the Virupakkhas; May I have loving-kindness towards the Erapathas; May I have loving-kindness towards the Chabyaputtas; May I have loving-kindness towards the Kanhagotamakas.
“Apātakehi me mettaṃ, mettaṃ dvipātakehi me; Catuppadehi me mettaṃ, mettaṃ bahuppadehi me.	May I have loving-kindness towards footless beings; May I have loving-kindness towards beings with two legs; May I have loving-kindness towards beings with four legs; May I have loving-kindness towards beings with many legs.
“Mā maṃ apādako hiṃsi, mā maṃ hiṃsi dvipādako; Mā maṃ catuppado hiṃsi, mā maṃ hiṃsi bahuppado.	May footless beings not harm me; May beings with two legs not harm me; May beings with four legs not harm me; May beings with many legs not harm me.
“Sabbe sattā sabbe pāṇā, sabbe bhūtā ca kevalā; Sabbe bhadrāni passantu, mā kañci pāpamāgamā.	May all beings, all breathing things, all creatures (without exception) meet with good fortune. May none of them come to any evil.
“Appamāṇo buddho, appamāṇo dhammo; Appamāṇo saṅgho, pamāṇavantāni sarīsapāni. “Ahivicchikā satapadī, uṇṇānābhī sarabū mūsikā;	Infinite is the Buddha, Infinite is the Dhamma, Infinite is the Saṅgha. Finite are creeping things: snakes, scorpions, centipedes, spiders, lizards, rats.
Katā me rakkhā katā me parittā, paṭikkamantu bhūtāni; Sohaṃ namo bhagavato, namo sattannaṃ sammāsambuddhāna”nti.	I have made the protection, I have made the safeguard. May the (harmful) beings depart. I pay homage to the Blessed One; homage to the seven Buddhas (Vipassī Buddha, Sikhi Buddha, Vessabhū Buddha, Kakusandha Buddha, Konagamana Buddha, Kassapa Buddha, Gotama Buddha)

Mora Sutta	The Discourse about the Peacock
(Pūrentaṃ bodhisambhāre, nibbattaṃ morayoniyam; Yena saṃvihitārakkhaṃ, mahāsattaṃ vanecarā. Cīrassaṃ vāyamantāpi, neva sakkhiṃsu gaṇhituṃ; "Brahmamantaṃ"ti akkhātaṃ, parittaṃ taṃ bhaṇāma he.)	The Great Being (the Buddha-to-be) was born as a peacock, fulfilling the necessary requirements for obtaining Enlightenment. And having arranged protection for himself by means of this protective discourse, although the hunters strived for quite a long time, they were not able to capture Him. This was prescribed by Lord Buddha as an Exalted Charm. Oh thou! Let us recite this protective discourse.
Udetayaṃ cakkhumā ekarājā, harissavaṇṇo pathavippabhāso; Taṃ taṃ namassāmi harissavaṇṇaṃ pathavippabhāsaṃ, tayājja guttā viharemu divasaṃ.	"There he rises, the thousand-eyed king, Making the world bright with his golden light. Thee I worship, Oh glorious king, with thy golden light, making the world bright. Keep me safe, I pray, through the coming day.
Ye brāhmaṇā vedagū sabbadhamme, te me namo te ca maṃ pālayantu; Namatthu buddhānaṃ namatthu bodhiyā, namo vimuttānaṃ namo vimuttiyā; Imaṃ so parittaṃ katvā, moro carati esanā.	"The saints, the righteous, wise in the entire holy lore, they may protect me and them I adore. Honour be to the wise, honour be to wisdom, to freedom, and to those who had achieved freedom. Having made this protection, the peacock went about to seek food.
Apetayaṃ cakkhumā ekarājā, harissavaṇṇo pathavippabhāso;	There he sets, the thousand-eyed king, He that makes the world bright with his golden light. Thee I worship, Oh

Taṃ taṃ nammassāmi harissavaṇṇaṃ pathavippabhāsaṃ, tayājja guttā viharemu rattiṃ.	glorious king, with thy golden light making the world bright. Through the night, till the next day; Keep me safe, I pray.
Ye brāhmaṇā vedagū sabbadhamme, te me namo te ca maṃ pālayantu; Namatthu buddhānaṃ namatthu bodhiyā, namo vimuttānaṃ namo vimuttiyā; Imaṃ so parittaṃ katvā, moro vāsamakappayīti.	The saints, the righteous, wise in the entire holy lore, they may protect me, and them I adore. Honour be to the wise, honour be to wisdom, to freedom, and to those who had achieved freedom. Having made this protection, that peacock rested happily at home.

Vaṭṭa Sutta	The Discourse about the Quail
(Pūrentaṃ bodhisambhāre, nibbattaṃ vaṭṭajātiyaṃ; Yassa tejena dāvaggi, mahāsattaṃ vivajjayi. Therassa Sāriputtassa, lokanāthena bhāsitaṃ; Kappaṭṭhāyiṃ mahātejaṃ, parittaṃ taṃ bhaṇāma he.)	By the power of this discourse, the forest-fire passed over the Great Being (the Buddha-to-be) who was born as a quail, fulfilling the necessary requirements for obtaining the Enlightenment. Oh thou! Let us recite this discourse, which was expounded by the Saviour of the world (the Buddha) to the Elder Sariputta, and which will last for eons, being endowed with mighty powers.
“Atthi loke sīlaguṇo, saccaṃ soceyyanuḍḍayā; Tena saccena kāhāmi, saccakiriyamanuttaraṃ.	There's saving merit in virtue in this world; truth, purity of life, and compassion too. Thereby, I'll work a matchless Act of Truth.
“Āvajjetvā dhammabalaṃ, saritvā pubbake jine; Saccabalamavassāya, saccakiriyamakāsaha”nti.	Remembering the Law's might, and reflecting on those who triumphed in the days gone by, depending on the might of truth, an Act of Truth I wrought.
“Santi pakkhā apatanā, santi pādā avañcanā; Mātāpitā ca nikkhantā, jātaveda paṭikkamā”ti.	With wings I can't fly, with feet I can't walk, gone away my parents, here I am alone. Oh Forest-fire, recede!
‘Saha sacce kate mayhaṃ, mahāpajjalito sikhī; Vajjesi soḷasa karīsāni, udakaṃ patvā yathā sikhī, Saccena me samo natthi, esā me sacca pāramī.”	I wrought my Act of Truth, and therewith the sheet of blazing fire waived for sixteen hectares unscathed, — like flames by water, met and quenched. There is no equal to my Truth asseveration. This is my perfection of Truth.

Friday

Dhajagga Sutta	The Discourse about the Banner
(Yassānussaranenāpi, antalikkhepi pāṇino; Patiṭṭhamadhiḡacchanti, bhūmiyaṃ viya sabbathā. Sabbūpaddavajālamhā, yakkhacorādisambhavā; Gaṇanā na ca muttānaṃ, parittaṃ taṃ bhaṇāma he.)	Just even by recollecting this discourse; the creatures get the foothold even in the sky by all means, just like on the ground. The number of those who had emancipated from the network of all dangers, created by devils, robbers, thieves and others, is indeed innumerable. Oh thou! Let us recite this protective discourse now.
Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –	Thus I have heard: - The Exalted One once, stayed at the Jetavana, in Sāvattī in the pleasure of Anāthapiṇḍika. There and then he addressed the disciples on this incident.
“Bhūtapubbaṃ, bhikkhave, devāsurasaṅgāmo samūpabyūḷho ahoṣi. Atha kho, bhikkhave, sakko devānamindo deve tāvatiṃse āmantesi –	"Long ago, bhikkhus, a battle was raging between the gods and the titans. Then, Sakka, ruler of the gods, addressed the Thirty-three Gods saying;
‘Sace, mārisā, devānaṃ saṅgāmagatānaṃ uppajjeyya bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, mameva tasmīṃ samaye dhajaggaṃ ullokeyyātha. Mamañhi vo dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati’.	"If in you, dear sirs, when you are gone into battle, fear, panic, and creeping of the flesh should arise, look up at the crest of my banner. If you do so, any fear, panic, and creeping of the flesh that will have arisen will be overcome.
‘No ce me dhajaggaṃ ullokeyyātha, atha pajāpatissa devarājassa dhajaggaṃ ullokeyyātha. Pajāpatissa hi vo devarājassa dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati’.	If you look not up to the crest of my banner, look up at that of Pajapati king of the gods,...
‘No ce pajāpatissa devarājassa dhajaggaṃ ullokeyyātha, atha varuṇassa devarājassa dhajaggaṃ ullokeyyātha. Varuṇassa hi vo devarājassa dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati’.	Or at that of Varuna, king of the gods,...
‘No ce varuṇassa devarājassa dhajaggaṃ ullokeyyātha, atha īsānassa devarājassa dhajaggaṃ ullokeyyātha. Īsānassa hi vo devarājassa dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati’”ti.	Or at that of Isana, king of the gods and any fear, panic, and creeping of the flesh that will have arisen will be overcome.
“Taṃ kho pana, bhikkhave, sakkassa vā devānamindassa dhajaggaṃ ullokayataṃ, pajāpatissa vā devarājassa dhajaggaṃ ullokayataṃ, varuṇassa vā devarājassa dhajaggaṃ ullokayataṃ, īsānassa vā devarājassa dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyethāpi nopi pahīyetha.	Now, bhikkhus, in them that look up to the crest of one or other of these four banners, any fear, panic, and creeping of the flesh that has arisen may be overcome; or again it may not.
“Taṃ kissa hetu? Sakko hi, bhikkhave, devānamindo avītarāgo avītadoso avītamoho bhīru chambhī utrāsī palāyīti.	And why is this? Because Sakka, ruler of the gods, is not purged of passions, hatred, or ignorance; is timid given to panic, to fright, to running away.
“Ahañca kho, bhikkhave, evaṃ vadāmi – ‘sace tumhākaṃ, bhikkhave, araññāgatānaṃ vā rukkhamaḷāgatānaṃ vā suññāgāragatānaṃ vā uppajjeyya bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, mameva tasmīṃ samaye anussareyyātha – itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato	But I say thus unto you, bhikkhu: If in you when you have gone into forests, to the roots of trees, to empty places, fear, panic, and creeping of the flesh should arise, do you in that hour only call me to mind and think: This Exalted One, is able supremely enlightened, proficient in knowledge and in conduct, the blessed

lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā'ti. Mamañhi vo, bhikkhave, anussarataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati.	One, understands the world, peerless tamer and driver of the hearts of men, the Master of gods and men, the Buddha, the Exalted One. For if you so call to me bhikkhus, any fear, panic, and creeping of the flesh that will have arisen will be overcome.
“No ce maṃ anussareyyātha, atha dhammaṃ anussareyyātha – ‘svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhī’ti. Dhammañhi vo, bhikkhave, anussarataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati.	And if you cannot call me to mind, call to mind the Dhamma and think: Well proclaimed by the Exalted One is the Dhamma relating to the present, immediate in its results, inviting and challenging all; giving guidance, appealing to each, to be understood by the wise. For if you so call the Dhamma to mind, your fear, panic, and creeping of the flesh will be overcome.
“No ce dhammaṃ anussareyyātha, atha saṅghaṃ anussareyyātha – ‘suppaṭipanno bhagavato sāvakaśaṅgho ujuppaṭipanno bhagavato sāvakaśaṅgho ñāyappaṭipanno bhagavato sāvakaśaṅgho sāmīcippaṭipanno bhagavato sāvakaśaṅgho, yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā esa bhagavato sāvakaśaṅgho, āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā’ti. Saṅghañhi vo, bhikkhave, anussarataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati.	And if you cannot call the Dhamma to mind, then call to mind the Order, and think: Well practised is the Exalted One's Order of Disciples, practised in integrity, in intellectual methods, in right lines of action - to with the four pairs, the eight groups of persons; - this is the Exalted One's Order of Disciples worthy of offerings, oblations, gifts, salutations, the world's peerless field for merit, for if you so call the Order to mind, Your fear, panic, and creeping of the flesh will be overcome.
“Taṃ kissa hetu? Tathāgato hi, bhikkhave, araham sammāsambuddho vītarāgo vītadoso vītamoho abhīru acchambhī anutrāsī apalāyī’ti. Idamavoca bhagavā. Idaṃ vatvāna sugato athāparaṃ etadavoca satthā –	And why is this? Because the Tathagata, bhikkhus, is Arahant, Supremely Enlightened, purged of passion, hatred and Ignorance, without timidity or panic or fright, and flees not. Thus said the Exalted One, and the Blessed One so saying, the Master, spoke yet further:
“Arañhe rukkhamūle vā, suññāgāreva bhikkhavo; Anussaretha sambuddhaṃ, bhayaṃ tumhākaṃ no siyā.	Whenever in forest or in leafy shade or lonely empty places you abide, Call to your mind, bhikkhu, the Enlightened One; no fear, no sense of peril will you know.
“No ce buddhaṃ sareyyātha, lokajetthaṃ narāsabhaṃ; Atha dhammaṃ sareyyātha, niyyānikaṃ sudesitaṃ.	Or if you cannot, on the Buddha, think - the most senior of the world, The Bull of men - then call the Norm to mind, the well-taught guide.
“No ce dhammaṃ sareyyātha, niyyānikaṃ sudesitaṃ; Atha saṅghaṃ sareyyātha, puññakkhettaṃ anuttaraṃ.	Or if you cannot think upon the Law - the well-taught doctrine where guidance lies - then turn your thoughts to the Fraternity, unrivalled field where men may sow good deeds.
“Evaṃ buddhaṃ sarantānaṃ, dhammaṃ saṅghaṇca bhikkhavo; Bhayaṃ vā chambhitattaṃ vā, lomahaṃso na hessatī’ti.	If you in Buddha, Law, and Order thus refuge take, fear, panic, and creeping of the flesh will never rise.

Saturday

Āṭānāṭiya Sutta	The Discourse from Āṭānāṭa City
Appasannehi Nāthassa, sāsane sādhusammate; Amanussehi caṇḍehi, sadā kibbisakāribhi. Parisānaṃ catassannaṃ, ahiṃsāya ca guttiyā; Yaṃ desesi Mahāvīro, parittaṃ taṃ bhaṇāma he.	In order that the hostile inhuman beings, who are always evil-doers and who do not have faith in this well-esteemed religion of the Lord (Buddha), may not injure the four social classes and may protect the society from dangers, the Almighty Hero has expounded this discourse of protection. Oh thou! Let us recite this Āṭānāṭiya protection chant now.
Vipassissa ca namatthu, cakkhumantassa sirīmato; Sikhissapi ca namatthu, sabbabhūtānukampino.	Homage to Vipassī Buddha, possessed of the eyes of enlightenment and of glory. And Homage to Sikhī Buddha, the most compassionate towards all beings.
Vessabhussa ca namatthu, nhātakassa tapassino; Namatthu kakusandhassa, mārasenāppamaddino.	Homage also to Vessabhū Buddha, washed clean from all defilements and endowed with ascetic spirit. Homage to Kakusandha Buddha too, the conqueror of the army of Death (Māra).
Koṇāgamanassa namatthu, brāhmaṇassa vusīmato; Kassapassa ca namatthu, vipparamuttassa sabbadhi.	Homage to Koṇāgamana Buddha, who had abandoned all evils and lived the holy life. Homage also to Kassapa Buddha, who had been emancipated from all defilements.
Aṅgīrassassa namatthu, sakyaputtassa sirīmato; Yo imaṃ dhammaṃ desesi, sabbadukkhapanūdanaṃ.	Homage to Buddha Gotama, whose body shined with radiating halo, the son of Sakyans and with splendourous glory, who expounded this doctrine which eradicates all sufferings.
Ye cāpi nibbutā loke, yathābhūtaṃ vipassisum; Te janā apisuṇātha mahantā vītasāradā.	Whosoever have extinguished the flames of passion in this world as they have seen thoroughly the natural phenomena as they really are. These persons never slander; but they are noble, and free from fear.
Hitam devamanussānaṃ yaṃ namassanti Gotamaṃ; Vijjācaraṇasampannaṃ mahantaṃ vītasāradaṃ.	They worship Gotama Buddha, the benefactor of gods and men, endowed with knowledge and good conduct, noble and fearless.
Ete caññe ca sambuddhā, anekasatakoṭiyo; Sabbe Buddhā samasamā, sabbe Buddhā mahiddhikā.	These seven and other hundred crores of self-enlightened Buddhas are all equally peerless ones. All Buddhas are powerful ones.
Sabbe dasabalūpetā, vesārajehupāgatā; Sabbe te paṭijānanti, āsabhaṃ ṭhānamuttamaṃ.	All are endowed with ten strengths; they are equipped with courage. All these Buddhas admitted to be 'the knowers of supreme state of Enlightenment.
Sīhanādaṃ nadante'te, parisāsu visāradā; Brahmacakkaṃ pavattenti, loke appaṭivattiyaṃ.	These Buddhas expound bravely to the audience like the Lion-roar; they propagate the Noble Wheel of Law in the world which cannot be done by ordinary worldlings.
Upeṭā Buddha-dhammehi, aṭṭhārasahi nāyakā; Bāṭṭiṃsalakkhaṇūpetā, sītānubyañjanādhara.	These Patrons are equipped with eighteen virtues of the Buddha's Dhamma. They are born with thirty two major characteristics and eighty minor characteristics of the great man.
Byāmapabbhāya suppbabhā, sabbe te munikuñjarā; Buddhā sabbañño ete, sabbe khīṇāsavā jinā.	All these Buddhas, are noble sages, who shine with the surrounding halo of about the length of one stretched-arm. These Buddhas are all Omniscient Ones; and are Conquerors of Mara (Death) who have uprooted the defilements.
Mahāpabbhā mahātejā, mahā paññā mahabbalā; Mahākāruṇikā dhīrā, sabbesānaṃ sukhāvahā.	They all are endowed with immense radiation light, of almighty power, of infinite wisdom, and of immutable strength. They are most compassionate and industrious benefactors of all beings.
Dīpā nāthā paṭiṭṭhā ca, tāṇā leṇā ca pāṇinaṃ; Gaṭī bandhu mahessāsā, saraṇā ca hitesino.	They all are the Islands, the Lords, the Foot-holds, the Protectors, and the Secured Haven of the creatures. The Transcendental Goals, the Relatives, the Glorious Saviours,

Sadevakassa lokassa, sabbe ete parāyaṇā; Tesā'haṃ sirasā pāde, vandāmi purisuttame.	the Refuges, and the Well-wishers. They all are revered by the world of gods and men. I worship the feet of these Supreme Ones with my head.
Vacasā manasā ceva, vandāmi'ete Tathāgate; Sayane āsane ṭhāne, gamane cāpi sabbadā.	I worship these Tathāgatas by means of Word and thought, always; even when I am lying, sitting, standing or walking.
Sadā sukkhena rakkhantu, Buddhā santikarā tuvaṃ; Tehi tvaṃ rakkhito santo, mutto sabbabhayehi ca.	The Buddhas, the Peace-makers may always protect you to be happy. By these Buddhas, may you be protected so that you may be liberated from all calamities.
Sabbarogā vinīmutto, sabbasantāpa vajjito; Sabbaveram'atikkanto, nibbuta ca tvaṃ bhava.	May you be emancipated from all diseases. May you be free from all scorching worries. May you overcome all the enemies. And may you be blissful.
Tesaṃ saccena sīlena, khantimettābalena ca; Tepi amhe'nurakkhantu, arogena sukhena ca.	By the power of their truth, virtue, patience, loving kindness and might, they may also protect us to be healthy and happy.
Puratthimasmim disābhāge, santi bhūtā mahiddhikā; Tepi amhe'nurakkhantu, arogena sukhena ca.	In the eastern region there are powerful great deities (bhutas). They may also protect us to be healthy and happy.
Dakkhiṇasmim disābhāge, santi devā mahiddhikā; Tepi amhe'nurakkhantu, arogena sukhena ca.	In the southern region, there are great powerful gods (devas) They may also protect us to be healthy and happy.
Pacchimasim disābhāge, santi nāgā mahiddhikā; Tepi amhe'nurakkhantu, arogena sukhena ca.	In the western region there are great powerful dragon snakes (nagas). They may also protect us to be healthy and happy.
Uttarasmim disābhāge, santi yakkhā mahiddhikā; Tepi amhe'nurakkhantu, arogena sukhena ca.	In the northern region there are great powerful ogres (yakkhas). They may also protect us to be healthy and happy.
Puratthimena Dhataratṭha, dakkhiṇena Virūḷhako; Pacchimena Virūpakkho, Kuvero uttaraṃ disaṃ.	King Dhataratṭha in the east, king Virūḷhaka in the south, king Virūpakka in the west, king Kuvera in the north,
Cattāro te mahārājā, lokapālā yasassino; Tepi amhe'nurakkhantu, arogena sukhena ca.	These four great kings are famous guardian spirits of the world. They may also protect us to be healthy and happy.
Ākāsaṭṭhā ca bhūmmaṭṭhā, devā nāgā mahiddhikā; Tepi amhe'nurakkhantu, arogena sukhena ca.	There are great powerful gods and dragons, residing in the sky and on the earth. They may also protect us to be healthy and happy.
Iddhimanto ca ye devā, vasantā idha sāsane; Tepi amhe'nurakkhantu, arogena sukhena ca.	There are some powerful deities residing within the jurisdiction of this religion. They may also protect us to be healthy and happy.
Sabbītiyo vivajjantu, soko rogo vinassatu; Mā te bhavatvantarāyā, sukhī dīghāyuko bhava.	May all the dangers be eradicated. May worry and illness be dispelled. May the calamities not occur to you. May you be blissful and long-lived.
Abhivādanasīlissa, niccaṃ vuḍḍhāpacāyino; Cattāro dhammā vaḍḍhanti, āyu vaṇṇo sukhaṃ balaṃ.	To those who are endowed with the nature of piety and who always revere to the elders, these four boons shall prosper; namely longevity, beauty, happiness and strength.

Sunday

Pubbaṅha Sutta	The Discourse on Morning
Yaṃ dunnimittaṃ avamaṅgalañca, Yocā'manāpo sakuṇassa saddo; Pāpaggaho dussupinaṃ akantaṃ, Buddhānubhāvena vināsa'mentu.	By the power of the Buddha may all evil omens, inauspiciousness, the unpleasant cry of birds, the evil conjunction of the stars and bad dreams be gone.
Yaṃ dunnimittaṃ avamaṅgalañca, Yo cā'manāpo sakuṇassa saddo; Pāpaggaho dussupinaṃ akantaṃ, Dhammānubhāvena vināsa'mentu.	By the power of the Dhamma may all evil omens, inauspiciousness, the unpleasant cry of birds, the evil conjunction of the stars and bad dreams be gone.
Yaṃ dunnimittaṃ avamaṅgalañca, Yo cā'manāpo sakuṇassa saddo; Pāpaggaho dussupinaṃ akantaṃ, Saṃghānubhāvena vināsa'mentu.	By the power of the Saṃgha may all evil omens, inauspiciousness, the unpleasant cry of birds, the evil conjunction of the stars and bad dreams be gone.
Dukkhappattā ca niddukkhā, Bhayappattā ca nibbhayā; Sokappattā ca nissokā, Hontu sabbepi pāṇino.	May all beings who are suffering be free from suffering; may all beings who are in fear be free from fear; may all beings who are in grief be free from grief.
Ettāvatā ca amhehi sambhataṃ puññasampadaṃ; Sabbe devā'numodantu sabbasampattisiddhiyā.	May all deities rejoice in this merit which we have thus acquired. May it bring about all achievements.
Dānaṃ dadantu saddhāya, sīlaṃ rakkhantu sabbadā; Bhāvanābhīratā hontu, gacchantu devatā'gatā.	May all be able to perform giving with faith; may all safeguard their morality always. May all be delighted to meditate.
Sabbe Buddhā balappattā, paccekānañca yaṃ balaṃ; Arahantānañca tejena, rakkhaṃ bandhāmi sabbaso.	By the (protective) power of Buddhas, Pacceka Buddhas and Arahants I fortify the protection in every way.
Yaṃ kiñci vittaṃ idha vā huraṃ vā, saggesu vā yaṃ ratanaṃ paṇītaṃ; Na no samaṃ atthi tathāgatena, idampi buddhe ratanaṃ paṇītaṃ; Etena saccena suvatthi hotu.	Whatever treasure there be, either here or in the world beyond; and whatever precious jewels there be in the heavenly worlds, there is none equal to the Tathagata. This precious jewel is the Buddha. By this truth may there be happiness.
Yaṃ kiñci vittaṃ idha vā huraṃ vā, saggesu vā yaṃ ratanaṃ paṇītaṃ; Na no samaṃ atthi tathāgatena, idampi dhamme ratanaṃ paṇītaṃ; Etena saccena suvatthi hotu.	Whatever treasure there be, either here or in the world beyond; and whatever precious jewels there be in the heavenly worlds, there is none equal to the Tathagata. This precious jewel is the Buddha. By this truth may there be happiness.
Yaṃ kiñci vittaṃ idha vā huraṃ vā, saggesu vā yaṃ ratanaṃ paṇītaṃ; Na no samaṃ atthi tathāgatena, idampi saṃghe ratanaṃ paṇītaṃ; Etena saccena suvatthi hotu.	Whatever treasure there be, either here or in the world beyond; and whatever precious jewels there be in the heavenly worlds, there is none equal to the Tathagata. This precious jewel is the Buddha. By this truth may there be happiness.
Bhavatu sabba maṅgalaṃ, rakkhantu sabba devatā, sabba-buddhānubhāvena sadā sotthi bhavantu te.	May all blessings be upon you. May all deities protect you. By the power of the Buddha may you be happy always.
Bhavatu sabba maṅgalaṃ, rakkhantu sabba devatā, sabba-dhammānubhāvena sadā sotthi bhavantu te.	May all blessings be upon you. May all deities protect you. By the power of the Dhamma may you be happy always.
Bhavatu sabba maṅgalaṃ, rakkhantu sabba devatā, sabba-saṃghānubhāvena sadā sotthi bhavantu te.	May all blessings be upon you. May all deities protect you. By the power of the Saṃgha may you be happy always.
Mahākāruṇiko Nātho, hitāya sabbapāṇinaṃ; Pūretvā pāramī sabbā, patto sambodhimuttamaṃ; Etena saccavajjena, sotthi te hotu sabbadā.	The most compassionate Lord had fulfilled all the perfections for the welfare of all beings and had attained the supreme enlightenment. By this truth may there be well-being for you always.
Jayanto bodhiyā mūle, Sakyānaṃ nandivaḍḍhano, Evameva jayo hotu, jayassu jayamaṅgale.	Just as the Lord, the most affectionate of the Sakyas was victorious at the foot of the Bo tree, so also may the

	victory be to you and may you be successful in all the auspicious conquests.
Aparājitapallaṅke, sīse puṭhuvipukkhaḷe, Abhiseke sabbabuddhānaṃ, aggappatto pamodati.	The Lord had attained the Noble State on the Un-conquerable Seat, on the most sacred earth consecrated by all the Buddhas and rejoiced.
“Sunakkhattaṃ sumaṅgalaṃ, suppbhātaṃ suhuṭṭhitaṃ; Sukhaṇo sumuhutto ca, suyitṭhaṃ brahmacārisu.	May good planets, excellent blessings, good daybreak, good waking up, good moment, good instance, and good oblations to the sages be to you.
“Padakkhiṇaṃ kāyakammaṃ, vācākammaṃ padakkhiṇaṃ; Padakkhiṇaṃ manokammaṃ, paṇīdhi te padakkhiṇe;	May the bodily deeds be reverential; may the speech (deeds) be reverential; may the mental (deeds) be reverential. May you be resolute in these reverential matters.
Padakkhiṇāni katvāna, labhantatthe padakkhiṇe. “Te atthaladdhā sukhitā, viruḷhā buddhasāsane; Arogā sukhitā hotha, saha sabbehi ñātibhi”ti.	Having done the reverential deeds, may you obtain reverential gains; Having obtained them may you be happy and make progress in the Buddha’s dispensation. May you and all your relatives be happy and free from sickness.

Aṅgulimāla Sutta	The Discourse of Aṅgulimāla
(Parittaṃ yaṃ bhaṇantassa, nisinnaṭṭhānadhovanaṃ; udakampi vināseti, sabbameva parissayaṃ. Soṭṭhinā gabbhavuṭṭhānaṃ, yaṅca sādheti taṅkhaṇe; Therassa’ṅgulimālassa, Lokanāthena bhāsitaṃ; Kappaṭṭhāyiṃ mahātejaṃ, parittaṃ taṃ bhaṇāma he.)	Even the water that rinsed the seat of the Elder who recited this discourse of protection did eradicate all the dangerous difficulties. That very paritta discourse has the power to accomplish the labour of child-birth healthily. This is the paritta sutta which had been expounded by Lord of the worlds to Venerable Aṅgulimāla, the great magical power of which may last long for the entire eon. Oh thou! Let us recite this discourse of protection.
‘Yato haṃ, bhagini, ariyāya jātiyā jāto, nābhijānāmi sañcicca pāṇaṃ jīvitaṃ voropetā, tena saccena soṭṭhi te hotu, soṭṭhi gabbhassā”ti.	"I, sister, am in my awareness have not intentionally deprived any living thing of life since I was born of the Ariyan birth. By this truth may there be well-being for you, and well-being for the conceived foetus".

Suggestions for Harmonious Stay

(A) Training in Restraint

(a) apart from the time of meditation interview and Dhamma Questions and Answers, please avoid talking. Especially avoid talking during breakfast, lunch, and juice. Keeping silence may help you preserve your energy and stay free from unnecessary worries or thinking. If you need to discuss any matter, please inform your teacher. Please, note that other people donate food, accommodation, electricity, water, etc. for you because you are a meditator – and they expect that you will dedicate yourself to the practice.

(b) **when coming for breakfast, lunch, juice, interview, or Dhamma discussion, all yogis arrive 5 minutes before the scheduled time, gather and line up according to their age and gender at the gate of the forest part of Sakhangyi Tawya, on the sandy path.** Wait maximum five minutes over the scheduled time, and then one yogi will go for the person who is missing. If the person meditates or is sick, you do not have to wait for him/her. Go to the dining hall calm, not too quickly and not too slowly, mindfully, either relaxing your body or radiating loving-kindness. Please, do not add yourself to the list of dessert recipients. Your teacher will do it himself/herself, if they wish. You may politely ask to be added.

(c) the road which separates the "*Forest Part*" and the "*Sayadaw Part*" of Sakhangyi Tawya is a common road, and villagers commonly use it. If you are a lady, stay in the "*Forest Part*" of Sakhangyi Tawya between 21:00 and 2:45, avoid crossing the road to the "*Sayadaw part*" (you can make use of the walkpads and sitpads in the forest part throughout the night). If you are a man, please stay in the "*Sayadaw Part*" between 21:00 and 2:45, avoid crossing the road to the "*Forest Part*" (you can make use of the meditation hall throughout the night).

(B) Training in Generosity

(a) when you finish your meal – be it breakfast or lunch – do not take any food with you to your room (with the intention "I will keep this for tomorrow"). Kindly keep all the food that remained on the dining-hall table. The monastery staff, the little children, or the monks will eat it. By your "letting go" you develop your generosity and compassion, and show your gratitude to the residents of the monastery. (You can keep in your room any of the food or drinks which you purchased outside the monastery, as long as you wish.)

(b) Do not feed or touch any animals in the monastery. You can provide the kitchen staff with the food you intend for the animals and they will feed them. Remember, that if you feed or touch the animals, they will disturb your meditation – and they will also disturb meditation of other yogis. So far we do not have that problem. Kindly help us protect our peace.

(c) if you want to donate anything to the children of the monastery, or to the staff, or monks, please inform your teacher in advance. He may help you select the best time and place for it.

(C) Preserving Harmony

(a) every sitpad and walkpad is maximum for *one* person. Do not walk on a walkpad or sit on a sitpad if there is another yogi already.

(b) avoid associating with the opposite gender unless it is important; if you need to associate somebody of the opposite gender ask one more person to be present. This is to avoid misunderstanding from the Burmese people. Kindly avoid meeting the opposite gender privately, or in your or their room. Kindly can ask your teacher if you need anything.

(c) *avoid arguing with your teacher*. Sometimes the instruction which you receive is to be understood during meditation. Always try the new instruction and only *after you have tried*, sincerely report to the teacher what the instruction did with you. You are most welcome to ask for clarification; after you have tried the teacher's instruction, you are most welcome to express your feelings about it.

(d) if you become disappointed with any yogi, you should immediately report that to your teacher. If you feel that another yogi disturbs you or acts inappropriately ask him/her to speak with the teacher, immediately. If *you* are asked to speak with the teacher, immediately go and speak with the teacher, do not inquire about the reason, you must not continue talking with the yogi. (Be mindful! If you break this rule, you might be expelled from the meditation center.) Your teacher is ready to help you any time, regardless whether day or night; if the teacher is outside the monastery contact him/her by Internet or phone.

(e) Apart from an urgent meditation matter or a serious problem (e.g. you urgently need something) like the one mentioned above, do not approach the teacher or the building where he stays beside his own request or the times mentioned in the Ideal Daily Schedule (Time-Table). Also, please, avoid social inquiries, such as "how was your day," "are you satisfied," etc. apart from the scheduled times when all yogis meet. Ask for additional drink, food, etc. also only at times when all yogis meet.

(f) keep smiling. Even if you don't feel like smiling, keep smiling – it will have positive effect on your mind, and most probably support you in your meditation practice. ☺

(D) Preserving Pleasant Environment

(a) If you meditate in the bamboo grove, kindly keep the sitpad cover, your mosquito-net cover and everything else inside your mosquito-net (do not hang them on any of the tree, and do not keep them on the ground).

(b) when you leave from the bamboo grove (for more than 5 minutes), kindly take your mosquito net and everything else with you. (You can keep bamboo nets under the green sitpad covers for others to use.)

(c) When you depart from the center, thoroughly clean your room, your bedding (including the bed-sheet, pillow cover(s), mosquito net, blankets, and any other monastery property that you personally used. Yogis are not allowed to wash bedding etc. of other yogis. If you didn't wash your bedding etc. although you have departed from the monastery, your teacher will have to wash it.

(d) If you are physically ill, inform the teacher as soon as possible. If you don't want to visit the doctor immediately, you may visit him/her within three days from the onset of your illness. After three days of illness you either visit a doctor or leave the monastery.

Additional Regulations for New Yogis

We do not want to expell anybody from the monastery. Therefore, we carefully select those who stay in the monastery and thus prevent potential expulsion by not accepting those who might be expelled. Most importantly, as a meditation center which attempts to be peaceful, harmonious, and conducive to meditation project, we need to preserve peace, safety, and mutual understanding.

(1) Anybody of no religious conviction as well as Buddhists of any Buddhist school are allowed to meditate in our meditation center. Jews are also allowed, because according to Judaism, it is not possible to "stop" being a Jew. Applicants who presently follow Christian faith are not encouraged to practice in our center, because if they decide to be devout followers of the Buddha they might face problems from their Christian brothers and sisters. Muslims are strictly prohibited from entering any Buddhist meditation retreat whatsoever, because they might lose their original Muslim faith and potentially be sentenced to death (by the other Muslims who follow the decisions recorded in Qur'ān).

(2) Drug addicts (those, who consumed any kind of drugs prohibited by the Myanmar law – marijuana, hashish, opium, cocaine, heroine, amphetamine, "mushrooms", etc. orally, nasally, or through skin) are allowed to meditate in our monastery if they haven't consumed any drug for past 180 days (six months). At the very moment when a yogi is seen, heard, or suspected of taking a drug (which is prohibited for consumption or possession by the present Myanmar law) he/she will be immediately expelled from the monastery. (The six months of abstention may be spent by volunteering in Thanlyin Thabarwa Yeikthar.)

(3) Alcohol addicts (those, who regularly consume alcohol *in any amount* more than two days a week) are allowed to meditate in our monastery if they haven't consumed any amount of alcohol for past 180 days (six months). At the very moment when a yogi is seen, heard, or suspected of consuming alcohol (in any amount) he/she will be immediately expelled from the monastery.

(4) Tobacco and caffen addicts (those, who would like to smoke a cigarette/pipe or drink a cup of coffee even a single time during their meditation retreat) are allowed to meditate in our monastery and smoke unlimited amount of (legally allowed) cigarettes/pipe fillings or drink unlimited amount of coffee for the first 28 days of their meditation retreat. After 28 days (4 weeks) they have to quit smoking and drinking coffee or leave the monastery on the 29th day, if they didn't leave before. (This permission of 28 days applies only one time in each yogi's life.)

(5) Harsh and vulgar words are not welcome. Even after a single time of pronouncing in full any of these words - S*hit, B*itch, F*uck, N*igger out of anger, or after three times pronouncing them mindlessly it is necessary to chant all of this chanting book during a single day or leave the monastery for at least 7 days. Impolite expressions such as "go away", "shut up", "you're crazy" are not appreciated. Mutual respect and loving-kindness are the basis of every yogi's training.

Additional Regulations for Yogis

(1) Yoga and other kinds of exercise are encouraged and supported. However, to prevent from misunderstanding that may come from the Burmese supporters, it is necessary to practice yoga and exercise in secluded place, preferably early in the morning or late at night.

(2) Eating in one's room is not allowed – to prevent insect problems. It is however possible for nuns, male yogis and female yogis to consume their food during breakfast and lunch. Monks train themselves in non-greed and compassion, hence if they have acquired food by their own resources or from their donors, the monks do not disturb yogis or workers to offer them the food (unless the monk is sick). It is however possible to dedicate food or drinks to (a) the community of monks, or (b) the community of all monks and nuns, or (c) the community of all monks, nuns, and the lay people who attend the communal breakfast in the monastery. It is also possible for monks to eat/drink their own food while they are travelling outside the monastery.

(3) Our monastery has all the necessary facilities to provide yogis with extension of their meditation visa. We will extend meditation visa only to those yogis who wish to meditate in our monastery until their present visa expires and then at least 28 days more. We cannot extend visa for yogis who would leave earlier than (at least) 28 days after their present visa's expiry date, because we may face problems when the yogi is gone and there are additional requirements for the extension. All Theravada Buddhist monks who do not use money as well as nuns who do not use money will have their meditation visa extended for free, as a donation from the teacher or the monastery supporters. This applies only in case if the monks or nuns wish to meditate in our monastery until the day of their present meditation visa's expiry date and then at least 28 days more.

Sakhangyi Tawya "Yesterday" Interview Guide

Kindly answer all the questions below, clearly, briefly, to the point. (First 10 points may take 3-5 minutes altogether).

Be sincere and ask questions if you are not sure. I believe that these questions will help us improve quality of your stay in the center and keep the teacher well informed about your meditative experience.

1. How many hours did you meditate yesterday? (You count all time of your meditation, from the time you woke up in the morning until you went to bed at night.) – If you meditated less than 8 hours yesterday, please, briefly mention what did you do in the remaining time.
- 2a. How many minutes did you talk? (Do not add the permitted 15 minutes during the juice time and any time with the teacher or in his/her presence.) 2b. How many minutes did you use your phone?
3. Were you satisfied with your breakfast and lunch yesterday? (Wasn't it was too oily?)
4. What kind of fruit did you have yesterday during your lunch (or breakfast)? (Please tell at least one kind. If you don't remember, say you don't remember. If you had no fruit, say you had no fruit.)
5. Did you have fruit juice yesterday in the evening, at 4 PM? (Wasn't it too sweet?)
6. What kind of juice did you have? Did add any ginger or salt into it? (If you don't know what kind of juice you had, just say you don't know what kind of juice you had.)
7. Did you have a nap yesterday at noon? (If yes, say how long.)
8. How many hours did you sleep last night?
9. Did you sleep well? (You may describe any difficulties in your sleeping. Please, do not share your dreams if they didn't have impact on your sleeping or waking up.)
10. Did you wake up fresh? What was your mood (happy/peaceful/sad) when you woke up?
11. Are you satisfied with the accommodation? (If not, say why. For example, was there water leaking in your room, or is something broken, or did you see an undesirable animal(s) in your residence?)
12. Did you receive any update instruction for meditation yesterday (or last time when you met with your teacher)? (Please, be brief. Briefly mention also similes and stories related to the practice, which you learned from the teacher.)
13. Share your experience in meditation with the teacher. Please, be brief and to the point. If you are not sure whether the teacher wants a detailed explanation of certain details about your experience, please first ask him/her whether they wish to know them.
 - a) Kindly avoid sharing memories which occurred to you. If you *realized* something, briefly explain what did you *realize*. If the teacher asks you how it happened, please answer in detail.
 - b) Kindly avoid mentioning meditation experiences which lasted less than 5 minutes. If you had any strange/interesting experience which lasted more than 5 minutes continuously (or occurred many times during your practice), please explain it in detail. Include both your bodily and mental experience. Most importantly, say if you experienced anything that the teacher didn't talk about previously.
 - c) If you had any strange/interesting experience, mention what it was and try to assess how it changed/progressed throughout the day, in sitting and walking times.

Ideal Daily Schedule (Time-Table)

02:45 - Wake Up, Wash your face, Brush your teeth, Meet others at 3 AM
03:00 – 03:30 – ❀ Group morning meditation on Loving-Kindness
03:30 – 04:30 – Meditation Interview
04:30 – 05:30 – ☸ Walking meditation
05:30 – 06:15 – ❀ Sitting meditation
06:00 – 06:15 – Three Refuges and Eight Precepts
06:15 – 08:15 – Personal Hygiene and Breakfast (kindly wait in the dining hall from 6:55)
08:15 – 09:00 – Cleaning and Sweeping (at least 30 minutes for the monastery)
09:00 – 10:00 – ❀ Sitting Meditation
10:00 – 10:30 – ☸ Walking Meditation
10:30 – 11:00 – ☸ Walking Meditation / English Lesson (for those who need)
11:00 – 13:00 – Lunch, Nap after Lunch
13:00 – 14:00 – ☸ Walking Meditation
14:00 – 15:00 – ❀ Sitting Meditation
15:00 – 16:00 – ☸ Walking Meditation
16:00 – 16:30 – Juice (and reading or hygiene)
16:30 – 17:30 – ❀ Sitting Meditation
17:30 – 18:30 – ☸ Walking Meditation
18:30 – 19:30 – ❀ Group evening meditation on Loving-Kindness and Chanting
19:30 – 20:00 – Dhamma Discussion
20:00 – 21:00 – ☸ Walking Meditation / English Self-Study (for those who need)
21:00 – Sitting Meditation or Bed-Time

4.75 hours for Sitting Meditation, 5 hours for Walking Meditation.

The daily schedule may be changed upon teacher's approval. It serves only as a recommendation.

If you need to go outside, first inform the teacher or a worker in the monastery where are you going and what day/time you will return (we need to know this, because we are responsible for you while you are here). To prevent certain problems which already happened in the past, we expell yogis from the monastery (for several days or weeks) if they fail to inform us properly at the time when they leave and/or if they fail to return on the day they announced for return (and don't even inform us about the change by phone).

Before meal

Paccavekkhaṇā	Reflections
Paṭisaṅkhā yoniso cīvaraṃ paṭisevāmi – ‘yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṃsa-makasa-vātā-tapa-sariṃsapa-samphassānaṃ paṭighātāya, yāvadeva hirikopīna-ppaṭicchādan’atthaṃ’.	Reflecting wisely I wear the robe, only to protect myself from cold, heat, gadflies, mosquitoes, wind & sun and creeping things; and also for the purpose of covering the parts of the body that cause shame.
Paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevāmi – ‘neva davāya, na madāya, na maṇḍanāya, na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā, yāpanāya, vihiṃsūparaṭiyā, brahmacariyā’nuggahāya, iti purāṇaṃ vedanaṃ paṭisaṅkhāmi, navaṇa vedanaṃ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro ca’	Reflecting wisely I use almsfood not for play, not for pride, not for beauty, not for fattening; but merely for the sustenance and continuance of this body; to cease discomfort; and to be able to practice the holy life, thinking “Thus I will destroy old feelings (of hunger) and not create new feelings (from over-eating). I will maintain myself, be blameless, & live in comfort.”
“Paṭisaṅkhā yoniso senāsanaṃ paṭisevāmi – ‘yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṃsa-makasa-vātā-tapa-sariṃsapa-samphassānaṃ paṭighātāya, yāvadeva utu-parissaya-vinodanaṃ paṭisallān’ārāmaṃ’atthaṃ’.	Reflecting wisely I make use of dwellings, only to protect myself from cold, heat, gadflies, mosquitoes, wind & sun and creeping things; and as a protection from the perils of weather conditions; and for the joy of seclusion.
“Paṭisaṅkhā yoniso gilāna-ppaccaya-bhesajja-parikkhāraṃ paṭisevāmi – ‘yāvadeva uppannānaṃ veyyābhādhikānaṃ vedanānaṃ paṭighātāya, abyābajjha-paramatāya’.	Reflecting wisely I make use of medicinal requisites that are for curing the sick, only to counteract any afflicting feelings (of illness) that have arisen and for maximum freedom from disease.]
Imaṃ uttarāsaṅgaṃ adhiṭṭhāmi, imaṃ antaravāsakaṃ adhiṭṭhāmi, imaṃ nisīdanaṃ adhiṭṭhāmi, mama sakala parikkhāra coḷāni adhiṭṭhāmi, etaṃpi saṅghāṭiṃ adhiṭṭhāmi.	I determine this upper-robe, I determine this under-robe, I determine this sitting-cloth, I determine all of my accessory cloths, and I determine that double-robe.
Tilatela sahita sakalabhesajjaṃ kāyikena paribhogena yeva paribhuñjituṃ adhiṭṭhāmi.	I determine all of my medicine which contains sesame oil only for external use.
Annaṃ pānaṃ khādanīyaṃ, bhojanaṃca mahārahaṃ; Ekadvārena pavasitvā, navadvārehi sandati.	The food, drink, chewables, and the nutrition of great value enter (the body) by one orifice, and ooze out by nine orifices.
Annaṃ pānaṃ khādanīyaṃ, bhojanaṃca mahārahaṃ; Bhuñjati saparivāro, nikkhāmento niliyati.	The food, drink, chewables, and the nutrition of great value; (consumer) eats them in company, when excreting (them) he hides himself.
Annaṃ pānaṃ khādanīyaṃ, bhojanaṃca mahārahaṃ; Bhuñjati abhinandanto, nikkhāmento jigucchati.	The food, drink, chewables, and the nutrition of great value; (consumer) eats them joyfully, when excreting (them) he loathes (them).
Annaṃ pānaṃ khādanīyaṃ, bhojanaṃca mahārahaṃ; Ekarattiparivāsā, sabbaṃ bhavati pūtika”nti.	The food, drink, chewables, and the nutrition of great value; having kept (them) for one night all of (it) gets rotten.

"Just like a new, clean, white blank paper is free from any stain, in the same way from now on until the end of my life I will be free from any breach of any rule in the Pātimokkha. May I, by the power of this determination, soon attain all six psychic powers."

"I will eat this food relaxed, mindful, and chew it well."

Relax the body from the top of the head to the tips of the toes mindfully for three times.

Breath five breaths with loving-kindness for all living beings.

"May all beings including me be happy, healthy, and satisfied."

"As soon as I notice or experience anything unpleasant or unexpected, I immediately shine out the most powerful loving-kindness."

"May all living beings love each other."

Breath five breaths with loving-kindness for all living beings.

